

# UNITY

FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XX.]

CHICAGO, DECEMBER 10, 1887.

[NUMBER 15.]

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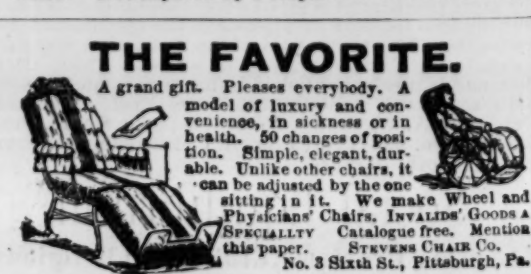
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FREEDOM, FELLOWSHIP AND CHARACTER IN RELIGION.

VOLUME XX.]

CHICAGO, DECEMBER 10, 1887.

[NUMBER 15.]

## EDITORIAL.

AMONG the good things in the *Nineteenth Century* for November, is a symposium on the international copyright problems, in which appear the names of Gladstone, Tennyson, Matthew Arnold, Huxley and others; an article by Professor Huxley on "Science and the Bishop," and one on "The Antiquity of Man" by A. R. Wallace.

LEE & SHEPARD are about to issue new editions of George Lowell Austin's "Life of Longfellow" and "The Life and Times of Wendell Phillips," and of Henry Giles' "Human Life in Shakespeare." The latter has been out of print for some time. It is the interpretation of genius by genius and it ought to delight a new set of readers and quicken a younger generation.

OWING to a mistake of the printer, the opening paragraph of the constitution, adopted at the Minnesota Conference at Minneapolis November 17, was omitted in our last week's account of the meetings. It is as follows:

This Conference is formed to bring the churches represented into closer coöperation, and aims to help preserve and strengthen religion in Minnesota, by working to make it more reverent, rational, just, charitable and humane.

W. M. SALTER, in his speech before the recent convention of Ethical Culture Societies, held in this city, thus defines the foundations of this movement: "Yes, I think we are on absolutely safe ground in saying that our single plank is practical right living, right conduct, practical righteousness. Who shall say that it is not a large and inspiring work; that it lacks in divine impulses, that it has no power to stir and exalt?"

A FRIEND writes, and we thank him for the correction:—"Appleton's Cyclopædia says that George Eliot was born in 1817. A correspondent of UNITY, (Nov. 26), M. R. F. G., reviewing or calling attention to George Meredith's work, says she was born in 1822; while Mr. Cross, in her biography, quoting from the diary of her father, Mr. Robert Evans, says: 'November 22, 1819, Mary Ann Evans was born at Asbury Farm at five o'clock this morning.' And Robert Evans must be supposed to know."

APROPOS of the item concerning James Freeman Clarke's free church in Boston, from our correspondent, in another column, we would like to give the testimony of a young man who for two years has been a student in Boston, who is a member of a western parish that is managed on the free seat system. He says, "If I were to settle down in a church home in Boston, it would be in James Freeman Clarke's church. For in that church from the start I had a feeling that I was not only welcome but that they had been expecting me and had shaped their plans accordingly." And still every church that goes on the rented-pew system flatters itself with the pleasing fiction that its church is more homelike on account of it, and it wonders why more people do not feel their hospitality. That the finances are easier managed, and that there is a certain subtle satisfaction of a slightly selfish nature to the pew owner or holder, must be admitted, but that it is non-democratic, non-missionary and inhospitable to strangers is to our mind equally palpable, and the universality of the custom is the chief reason why so many people are blind to these facts. If the financial problems of the church were

more heroically met by voluntary contributions at the beginning of the year, rather than grudgingly adjusted by the grievous taxation for arrearages at the end of the year, there might be fewer churches in some localities and preachers' salaries might be lower in some instances, but there would be much better churches and far nobler preaching.

*Harper's Bazar* makes a severe criticism upon the superficial quality of American culture. It says: "The ordinary American home is often the abode of a sham gentility. Its only literature is too frequently the newspaper and the cheap novel. Its art is common in kind and in degree. Its decoration is a poor copy of a bad model. How much the critical judgment, not of our artisans, but of our merchants, bankers, and even professional men, is worth—the sort of art too many of them admire, the run of worthless plays, the vogue of books without a quality of literature, may testify. And how far has the power of knowledge wrought upon us? We are accustomed to pose as the most intelligent of contemporary peoples. But have we, like the Germans, a clear sense of the 'necessity of knowing scientifically' whatever needs to be known? There was a bitter truth in the famous saying that Americans are the most schooled and the least taught of all nations. The prevalence of cheap papers, the scattering of 'popular science' journals and primers, the success of the 'Lyceum Lecture' system, point, it seems to us, to a want rather than a fullness of intellectual life. These entertainments teach a man not to think, but to dispense with thinking. . . . Supposing that every outgoing traveler were henceforth to bring home with him from Germany some sense of the power of knowledge, from Italy some experience of the power of beauty, from France some perception of the power of life and manners, to enrich withal his English inheritance of the power of conduct, what an American civilization might we not hope for in the evolution of the next half century."

The Unitarian Church Temperance Society has for free distribution the following tracts:

1. "Temperance in Unitarian Churches; How, What, and Why," by Rev. C. R. Eliot.
  2. The Constitution and Methods of Work of the Unitarian Church Temperance Society.
  3. Report of the public meeting in Tremont Temple in May last, with speeches by Hon. John D. Long, Revs. C. R. Eliot, M. J. Savage, E. E. Hale, J. L. Jones, and Mrs. M. A. Livermore.
  4. Address on Temperance, by Dr. Channing.
- For a merely nominal price, the following:
5. "How we got our Church Temperance Society," by Rev. W. C. Gannett.
  6. "The True Helpers Trying," with a story by Miss Elizabeth Phelps.
  7. Temperance Services and Hymns.
  8. Membership Cards and Pledges.
  9. A Lesson Manual (in preparation).

The object of the Unitarian Church Temperance Society is not merely to organize branch temperance societies, but rather to encourage temperance work by and through Unitarian churches. Any work that is being done for temperance through any of the usual channels of church work, by the pastor, or by any club or organization within the church; any distinctive tendency toward temperance which the work of the church assumes, whether with or without a special temperance organization—this is what the U. C. T. S. wants to encourage and to know about. There is a chance for every



active church to focus some of its special work upon temperance. What is *your* church doing in your community to encourage temperance? Send your answer to UNITY, or to Rev. J. L. Marsh, Winchester, Mass., the secretary of the above society.

LAST week we printed Mr. Leaned's admirable paper that was given before the Sunday-school Institute, recently held in this city and already noticed. This week we print the paper of Mr. Beavis, which unfortunately did not reach Chicago in time for the institute. But such suggestions as this paper contains are never too late, and we earnestly commend it not only to Unity Club workers, but to all those who are interested in the intellectual life, which is a necessary part of the spiritual life. When we remember Huxley's lay sermons, Kingsley's Town Geology, and the great amount of healthy work Thomas Hughes and such men as these just mentioned have done in England, in the way of arousing an interest in scientific studies among the workingmen and women of England, we can but feel that we are far behind them in this matter in America. The Agassiz Association hints at what might be done. Why should not every Unity Club have a Science Section, and every church have in it somewhere a cabinet of natural curiosities and specimens collected by the boys and girls of the parish? Then the preacher would more often find "sermons in the stones" and read from the book that is in the running brook.

### The New Art Museum.

Our city has at last a new museum of fine arts, located in the handsome building on the corner of Michigan avenue and Van Buren street, and we cannot pass without mention the fine loan collection of paintings there exhibited by the Art Institute of Chicago, together with other permanent and loan collections. It is needless to add that the elegant structure (with its fine view over the lake), now the permanent home of the Art Museum, by its arrangement and fittings enhances incalculably the interest of the pictures and statuary therein displayed. As productive of several important results, this new departure may be considered a notable one to all art lovers. A permanent collection, free to all every Saturday, it becomes the parent and educator of a strong and true art instinct among the people; it does already, and will more and more offer models for the best effort among artists, and thus by conferring benefits enrich itself; and it will ultimately raise up patrons for struggling painters. The first necessity to a noble art, it may easily be seen, is material prosperity to feed it, since art is always a luxury. The necessary wealth Chicago has, but her citizens have heretofore, with a few exceptions, lacked that interest which not only appreciates fine paintings and statuary, but seeks them, making artists conscious that they are a needed element. They will in future feel this need, and needs once felt, is it not astounding how rapidly nature supplies them? When shall we begin to realize the magnificent latent forces all about us, only awaiting the spring-time of favorable sentiment. Chicago's art instinct need no longer remain latent.

There are several attitudes from which an art collection may be viewed. In technical art journals, properly from the stand-point of the studio; in general literary circles they can be truly seen only from the standpoint of the masses, as they appeal to the popular heart and not to the trained artist. This latter coigne of vantage we take. We are pleased, each one of us, as we pass from room to room to note, although untutored, how much we may learn from even a cursory glance into the seventeen different galleries. We mark, first, on passing about on the ground floor, the gradual evolution of art. There is a strange fascination about the development of anything. As children, how eagerly we watched the growth of peas or beans germinating in a glass of water. With what infinite delight do older children mark the development of their own human nestlings from infancy to babydom (the ah-goo-ing, cooing age), and from babydom to the wee toddlers, always trudging merrily about, chattering as

they go. So the art lover peers about curiously in the Elbridge G. Hall collection of Egyptian and Assyrian sculpture, noting the straight, square, stiff figures of 800 or 900 B. C., and, then, with a sort of tremor of delight, gazes upon the early Greek sculpture of a later date. Ah, here is grace, symmetry of form and rounded curves of beauty! On into another gallery and we are among the works of the masters, and with what a sense of vindication of race development do we see a new beauty, the human element, the soul manifesting itself with more and more grandeur. The Assyrians seemed not to know of human tears, transfiguring love, or divine aspiration, but at last it shines forth—the god in man. In passing, with what a wondering glance does the eye compare Bologna's "Mercury," all lightness and motion, balancing on the tip of a single member, with Angelo's noble "Prisoner," massive, powerful, full of sorrow; for Michael Angelo marks the culmination of the human interest in art.

Finding we must hasten, we pass hurriedly through the E. B. Washburne, into the Loan collection. A few of these we have already seen, the familiar "Yosemite" of Bierstadt even now with suspended breath, and among others "A Sacristy in Arragon," by William T. Dannat. This has, it seems, been much criticised, but, spite of the severe surroundings and bare background, we cannot but regard it, with that figure of the stolid, bigoted, arrogant, animal-faced priest, as a most eloquent and impressive sermon against Catholicism. Turning from this, the eye falls upon Lorado Taft's "Moll Pitcher,"—a fine figure of a peasant girl, strong featured, a bold, independent defiance in the lifted head, level glance and firmly planted feet. There is at once grace, strength and motion in it. But to the Loan collection of paintings, filling in all six galleries. The most satisfactory reflection upon viewing these is, that one receives an excellent notion of the best modern art, and of its prevailing characteristics. One painting from any master hand is gratifying, but with a half dozen or more we learn to individualize and love the work of the artist. The same tender, characteristic touches we trace with delight in each new painting, and with joy recognize them as we would the loved face of a friend. And to know our friend—ah yes! we must know his limitations. So with the artists, we see their lower levels, and all the better understand their inspired moments. Thus with the master spirits in this Loan collection. We learn to long for them. He who views the paintings with any sort of care or interest will feel that he knows and loves peculiarly the work of Charles H. Davis, William M. Hunt, Fuller, Diaz, Dupré, Daubigny, Rousseau, Troyon, Corot, Millet, Breton and Dante Gabriel Rossetti, but especially the productions of the first two (our countrymen) and the last four.

One can but note in this exhibition the marked excellence of the French artists. As one young man tersely put it: "Those French fellows, they carry everything before them." And it is a remarkable fact that, spite of our traditional notion of French superficiality, coolness and sham sentiment, we find the Frenchman taking the first place in modern schools of art, not only for the grace, sensuous beauty, and marvelous flesh tints of a Bougereau, as in "The Bather," but also for strong feeling and nobility of conception. There is a strange sense of being spiritually upborn as we look upon Corot's landscapes, with those vast over-arching skies, that ethereal, tremulous foliage, almost the embodiment of spirit, and the tender air of mystery penetrating even into the deep shadows, as in "The Flute Player." The same qualities we find emphasized in the work of his pupil, Charles H. Davis, until, working out from under the shadow of the master spirit, he strikes the key-note of his own individuality in that unique and beautiful thing, "Sundown," or the "First Snow,"—the few bare trees outlined against a clear, faintly-tinted wintry sky, the snow-clad hillside with bare, brown brush protruded here and there—nothing more, but the strange intensity of feeling pervading all.

But any detailed mention would be impossible, so we will speak of only four or five noble pictures not to be passed by: Outin's "Sale of the Pet Lamb;" Millet's "The Spaders,"



and "Bringing Home the New-born Calf;" Jules Breton's "Song of the Lark;" and Dante Gabriel Rossetti's "Beata Beatrix." The two by Millet have the artist's characteristic merits, and bespeak, in the first, all the sadness, the gloom, the pathos, which the peasant painter appreciated and interpreted in peasant life; in the second, the same sympathetic touch, with a little more brightness—simple ecstasy over the new-comer—but the same mystery, as in the grave background. Picture to yourself a young girl, the head uplifted, one arm bearing a scythe, as if for action, suddenly transfixed, the lips parted, eyes dilated, whole attitude intense, as of one experiencing some strange new delight, and you have Breton's "Song of the Lark;" the rare atmosphere, the fiery orb just sinking beneath the horizon, the wide stubble field—all adding that sympathetic touch which makes the figure instinct with life and soul. But note the large canvas in the farther corner of the room. The representation is a woman's face, the features outlined with almost transparent clearness and delicacy—so does the soul seem to breathe through them—the rich auburn hair touched with golden light like an aureole, the soft radiance of color pervading the face, the rapt air, the drooping eye,—it is Beatrice, divinely beautiful, just at the moment of the parting of soul and body. The whole is inexpressibly affecting: every detail, the large folded hands upon which the poppy has fallen, the warm glow, the bright bird nipping the deadly stem, Love and Dante in the background—all just the right concomitants to make "Beata Beatrix" what it is—the most marvelous mingling of the modern and mediæval spirit in just the right proportions, without detriment to either.

We cannot conclude without a word of Annie Shaw, who died so recently, and much of whose admirable work is on exhibition here. Of the broad school, she was strong, original, and thoughtful in her work, never treating anything but with the reverent love of nature so quickly manifested in an artist's canvas, as in that simple but sturdy picture of "The Oak," or "The Rest," with its single splendid tree-trunk and harmonious tones. Could she have lived, she would, with such a beginning, have done no other than a noble work, and helped to distinguish an American School.

Of some of the Century drawings, Low's "Lamia" and the Gibson collection, we can only say that they will richly repay examination, being marked by a fine freedom of spirit and grace which seems to make itself only the more deeply felt in the pure black and white. Even they seem to have caught that spirit of faint imaginings, that strange, powerful mystery, which so distinguishes the finer modern art. Suggestiveness has always marked the richest fancy of the poets, and we learn every day more and more that the great law of power in art, in life, in character, demands that in all there shall be an innermost holy of holies, into which but one may enter. The Infinite Goodness is the great Unrevealed.

## CONTRIBUTED AND SELECTED.

### An Undeveloped Side of Unity Club Work.

A PAPER PREPARED FOR THE SUNDAY-SCHOOL INSTITUTE HELD  
AT CHICAGO NOVEMBER 1, 1887.

When I think of the excellent work done by our various Unity Clubs scattered throughout the land, with their multiplied activities energizing the intellectual life of the young and old, how can I dare assert "Here lies an untrodden path," or, "Behold yonder an insufficiently cultivated field." So, prepared myself for the storm of criticism which I feel sure must follow, I shall endeavor to indicate a field of magnificent proportions, which, it seems to me, has been somewhat neglected by our noble army of Unity Club cultivators.

A circular letter from the executive committee of the National Bureau of Unity Clubs says it is the duty of the church "to utilize and consecrate the forces of culture," and another circular letter gives us a programme of the great lines of thought, along which it is hoped our Unity Clubs may

work, as they strive for this improvement. Now, I think a careful reading of this programme will show which department we are prone to neglect—the undeveloped side of Unity Club work. Here are to be found seven branches of study devoted especially to the fields of literature and science, all admirable in themselves, but observe the disproportionate arrangement: *five* distinctively literary studies, while natural science is accorded the position corresponding only to *one* of the five subdivisions. Poetry, fine arts, fiction, history, biography—all are of absorbing interest and inestimable value; but if belles-lettres is of sufficient importance to justify our studying it in detail, why not also science? What would be thought if we granted but one department to polite literature, and then selected for our more especial attention five great branches of natural science, as geology, zoölogy, botany, chemistry, and microscopy? May we not say, then, that the study of natural science is the undeveloped side of Unity Club work? Is there not some danger of our clubs becoming distinctively literary societies? Is there not also great danger of our exaggerating the importance of fiction and poetry, and of book knowledge generally, to the disparagement of more essential things, a knowledge of facts concerning the material world we live in? For example, twenty people occupy their study hours for an entire winter in an exhaustive investigation of the works of some novelist or poet. Now, with the exception of one or two master minds, tell me honestly, do you think there has ever been a poet or novelist to whom we can afford to give such especial attention, while the field of scientific thought, so vast and fascinating, still lies unexplored before us? Let us beware of mental epicureanism—a state of mind in which we crave only the most highly seasoned delicacies, carrying with them the seeds of effeminacy—while we avoid with repugnance the substantial food which is essential to intellectual virility.

I hope it is not necessary for me here to enter upon an elaborate defense against the charge of "soullessness" and lack of appreciation of fiction and poetry. I simply say we too frequently reverse the natural order of things and become intemperate in the use of our "continued stories" and "sweet poesy." If, in the course of the coming winter, I read ten novels and one volume of natural science, I shall make the same mistake in the utilization of cultural forces, that the gourmand makes in his comprehension of the rules of physiology and hygiene, by eating ten mince pies to one potato. When the printing press was invented, some good souls declared it to be the work of the devil, and when we contemplate the appalling amount and character of the fictitious literature which leaves the presses each year, we are led to think they were not so very far astray in their statements; for, though the "Prince of the powers of darkness" may have had nothing to do with inventing the printing press, he recognized at once the value of the discovery, and the devil has worked it with great assiduity since its introduction. You may have already observed that it has ever been characteristic of the party just mentioned, when unable to make men *wicked*, to turn his entire attention to making them *weak*. In his policy weakness is the next best thing to wickedness. At present it seems as though we were becoming a nation of novel readers. There are very few children of fifteen years of age who have not read at least one hundred works of fiction. This is certainly a serious state of affairs, and it behooves us to seek a remedy, and the remedy lies, I think, in a partial emancipation from books. Appreciating the greatness of the blessing in general, we must at the same time admit that the world is cursed with books. Our knowledge is too frequently nothing but book knowledge—our education book education. We have depended too much on our books. We have made the mistake of supposing them to be the fountains of knowledge when they are in truth but the storehouses. If we would have our children really educated we must get them away from books to a great extent. They must study the world itself. They must learn "things," not "about things." In this much needed emancipation from books science shall be our leader and savior. Here we find ourselves in a realm where the book is no longer king.



Nature is the noblest of teachers, but the earnest student must not depend upon any high priest for his knowledge of her "holy of holies." *He must be his own high priest.* Here then opens for our Unity Clubs an undeveloped field, and one which it seems impossible to work too much. Let there be no Unity Club without its adjunct in the nature of an association for the study of natural science, which shall be intended primarily for the boys and girls. Let us strive to have our young people do less novel reading and to learn some of the myriad mysteries of plant and animal life. Get them into the habit of attending service in that glorious temple where "sermons in stones" shall be preached to them, and then it will be but rarely you will hear them making excuses for "staying away from church." Give them an inkling of that wondrous library where are "books in the running brooks," and you shall soon find them developing a taste which scorns the improbable namby-pambyism of the average juvenile novel. Certainly we cannot employ ourselves in a nobler work than this of instilling into the minds of the young this thirst for a closer communion with nature, and stimulating in them an ambition to enter her infinite laboratory, and there to learn of God, not by what men say about Him, but by being near Him while he works.

There is in this country at present an association for the advancement of science, intended especially for the benefit of the young, which is so admirable in its nature and organization that I am persuaded our Unity Clubs can do nothing better than to work along the same line and even under the same name. I refer to the "Agassiz Association," which now has over 900 Chapters, and which ought to be represented in every Unitarian Church in the land. Of the many educational associations for independent study, this is the only one dealing exclusively with natural science, devoting itself principally to the scientific education of young people. In its method of work it endeavors to embody the spirit of that noble teacher whose name it bears,—that is, the study of science by means of actual acquaintance with natural objects themselves, rather than by printed representations and descriptions of them.

To give you some idea of the amount of real work which boys and girls will do in such an association, I will, if you please, refer to our own Chapter in Iowa City. It is composed of twenty-two members, ranging in age from fourteen years upward. They hold weekly meetings, which are conducted entirely by officers elected from among themselves, in accordance with regular parliamentary usage. The evening's programme is usually the reading of short, original papers on various scientific topics previously assigned, in notes concerning any unusual natural phenomena which may have come under the personal observation of members (as, for example, the discovery of some bird rarely seen in the locality, or hitherto unknown trait of some animal), and in the presentation and description, if possible, of specimens from the animal, mineral and vegetable kingdoms. Occasionally the Chapter indulges in what is known as a field-meeting, which is a combination of picnic with scientific work for the benefit of the Chapter. It is at such times and in the individual excursions that the specimens are chiefly gathered for the enlargement of the cabinet. During the past year the aggregate number of miles traveled on foot in these individual excursions amounted to over 600, and as a result of their labors some 500 specimens, geological, botanical and ornithological, were added to the cabinet. This can be taken, I believe, as a fair sample of the work which is being carried on by the 900 Chapters in the United States. It is a work so important in its nature, so far-reaching in its scope, that it must appeal irresistibly to all thoughtful people, and demand especial attention from Unity Club workers.

Is it not then reasonable to urge that no matter how much scientific work may be done by the regular Unity Club, there should also be as an adjunct to it, a society for young people having for its sole aim the study of natural objects. And as such an annex would be practically an "Agassiz Association," why should we not go a step farther and make it so in

name? Wherever there is a Unitarian church there should be a Unity Club, and wherever such a club exists there should also be a Chapter of the "Agassiz Association," independent in its lines of work, but looking up to the maturer society for its moral inspiration and support. Is not this an inviting as well as an undeveloped field of work into which we may enter with zest, working joyously for the children of to-day—the men of to-morrow—and at the same time keeping green the memory of one who was so strong in our own cherished faith? To labor with unceasing activity to turn the minds of the young into channels of scientific investigation, should be considered as a sacred duty by every friend of a broad and liberal Christianity. Science is the great liberalizer. As the child studies land and sea and sky, he will by insensible degrees grow into the realization of the essential truths of ethics and religion, naturally developing a faith of broad proportions because of the very breadth of the universe with which he has become acquainted. He will be charitable to all others, even the most ignorant and superstitious, for he will have discovered that the lexicon of science does not contain the word "insignificant;" while the facts of retribution, the certainty and severity of punishment, the oneness of creation and the all-enfolding providence of God, will be taught him with a clearness vainly looked for in the verbiage of book theologians. Some form of monism has ever been the teaching of the world's greatest philosophers. It is to be found in the mysticism of ancient Egypt and Hindoostan. Socrates and his great pupil felt the truth of the universal soul, and what these mystics and transcendentalists grasped intuitively, the modern scientist can practically prove.

"Of Him, and through Him, and to Him, are all things," said Paul 1,800 years ago, and the best sermons from that text are to-day preached by chemistry and biology.

Teach the boys and girls natural theology in a natural way and their faith shall be so established as to place them beyond fear of danger from the subtleties of the dialectician. Go with them into field and forest, and strive to impress upon them the conception of that sublime law of evolution which makes its influence felt throughout all things, animate and inanimate. Let them but gain a just comprehension of this law and we need have no fear for the future. This law of eternal expansion is so wonderful, so sublime, that as we study it we find ourselves gradually drawn from the contemplative to the worshipful attitude. Show its existence and you prove the eventual triumph of good. It is the keystone in the rainbow arch of hope spanning that awful gulf of mystery, which opens wide and deep 'twixt humanity and God.

ARTHUR BEAVIS.

### Nature's Undertone.

All through the day and night I heard a note  
Of melody, in countless changes run;  
From every flower blooming in the sun,  
From air, and rock, and stream it seemed to float.

In lonely wood and dell, the strain was stirred  
To deeper harmony, until it swayed  
My life with all the feeling thus betrayed  
By Nature's songs, without the written word.

Soul-sanctified, we heed this undertone,  
Swelling its note in ceaseless ebb and flow—  
God's symphony to move in fervent glow  
Each heart, that draws still nearer to His own.

VIRGINIA G. ELLARD.

### "Our Heredity From God."\*

It is not often that a writer on the scientific philosophy of the day chooses so religious a title as the above. "Our Heredity from God" is an expression that describes both the spirit and outcome of Mr. Powell's book. The author frankly

\**Our Heredity from God.* Consisting of Lectures on Evolution. By E. P. Powell. New York: D. Appleton & Co. Cloth, pp. 416. Price, \$1.75.



explains his purpose in his preface and says he shall be disappointed if he has not assisted in defining the positive tendencies of evolution, deeming nothing less true than that it rests on a basis either of materialism or agnosticism. "The vestibule of this study—perhaps of all study—is apparently agnostic, but I rest peacefully in the conviction that the end is the embrace of God."

It is not easy to give an outline of a book like this, written in a concise, yet most readable style, with quotable passages on every page, and carrying a learned argument from chapter to chapter, every link of which it seems necessary to preserve in order to understand the whole. The book is divided into three parts. The first contains the leading arguments for evolution, classified under eight heads, forming the titles to as many chapters. Here the question of the "Unity of Nature" is discussed, together with the general theory of development, supported by the three arguments drawn from geography, geology and anatomy. The concluding lecture in Part I. is taken up with an exposition of the principle of degeneration. We are told that the first condition of degeneration is not reversion but perversion of aim. "The evil man does not go back on the line of his animal heredity, but turns aside into paths that are neither human nor animal." Part II. aims "to show the commonalty of life between all creatures." Four lectures are given to this portion of the book, that entitled "Wanted Adam" being taken up with a discussion of the date and manner of man's appearance on earth. Part III. considers the problem of evolution after man is reached, and it is here that the reader, chiefly interested in the moral and spiritual aspects of the new philosophy, will most eagerly turn, and he will be well repaid. The tones of the preacher are heard all through Mr. Powell's book, warning, rebuking, and repeating the call to righteousness; but in the concluding part, under the inspiration of such topics as "Jesus, the Christ of Evolution," "Is the Golden Rule Workable?" "Ethics the Aim of Evolution," the preacher is on his native heath. Under the second of these topics the writer enumerates those factors in modern social life which tend to degeneration. Noting the waste, loss and destruction that everywhere wait on results, he concludes there is "no argument stronger against the theory of an absolute Creator than the imperfection of everything." The hope, as well as the truth of evolution, lies in the fact of a continual, if slow, progress. "The quality of the world is not determined by its perfectness or its imperfectness, but by its tendencies." In the final chapter the author talks about "That Last Enemy, Death." He has shown us that the aim of evolution is always ethical, even among nature's lowest forms, in that through all her periodicity nature cherishes "a certain, most positive, progressive purpose," a purpose also defined as intelligent will. "There is a persistency in the universe that does not fail. In the world at large it appears as function or organism; in man as character." By virtue of this supremacy of character man has become co-worker with God, standing in "personal, purposive relations with the Supreme Purpose, which relations constitute the basis of perpetuated individuality." Mr. Powell's last word is one of hope, but not of too easy encouragement. He hopes he has left his reader hungry, as he found him, for hunger is "the beatitude of all existence . . . underlying all growth, all joy and all progress." I have used Mr. Powell's own language, so far as possible, to explain his thought; but there are a few passages I should like to add just for their quotableness. "Nowhere in nature has there been as much parasitic life as among human beings." Righteousness comes only as a result of right choices; it is nothing else than a result; it is uncreatable." "The real value of all creeds and systems is in mental gymnastics." "I can no more conceive a beginning of morals than a beginning of matter and motion." "Character, like energy, is cosmical." Speaking of the shells which certain animals make for themselves, he calls them the first creeds. "But no globerina was ever fool enough to build a shell it could neither enlarge nor get out of. Man only builds a shell which he fills, and then refuses to feed farther."

CELIA PARKER WOOLLEY.

### The Queer Doctrines of My Friend.

I have a friend who holds to some queer doctrines. He does not teach these doctrines from a pulpit, nor a rostrum, nor an editorial chair. He has a very queer way indeed of teaching these queer doctrines. He simply keeps them in his heart and lives them. You will call on him some fine morning and find him busy at his work. He will greet you warmly and talk with you on any subject, but he will not mention his doctrines. And yet you shall be most eloquently exhorted and taught by him. An atmosphere of sincerity surrounds him, and you become impressed with the earnestness and reality of life. You catch no tone of flippancy which would lead you to suspect that he estimates life and duty at a low rate. You watch him blacking his stove—for he lives alone in a tumble-down house and does his own domestic work—and you shall see that he touches it reverently, as a devotee would touch the altar. He is an artist, is my friend of the queer doctrines, and made his reputation at portrait painting; but he found that the world would not love his best work, and so he has laid down his brushes, and paints no more save for a friend who loves truth and beauty. But he says the world shall see that he can do other things well, and so when he blacks his stove he uses the coarse brush as he would one of badger's hair, and touches the stove as reverently and earnestly as he would touch a canvas. He finishes that work with all the honesty he would bestow upon a portrait, and says queerly that the gods care not what a man does, but how he does it. It is not the picture or the stove that is the end of his work, but the growth of the soul through that labor. Again, you may take him when he is kneading the dough for his bread. With sleeves rolled up he is putting his soul as well as his hands into the work, and when the loaf is done he says it nourishes soul as well as body. He holds that no food is so sweet as that prepared with his own hands and often one will find him mopping his garret. He believes that one who can mop a floor well may be as great as another who sits in the councils of state or conducts vast enterprises to success.

He holds a gospel of simplicity of life, earnestness and honesty of purpose. He is a thorough idealist in philosophy, and the usages of society are to him vain and meaningless. He is a non-conformist, like Thoreau, who is one of his ideal men. He eats the plainest of food, wears clothes which are plain to shabbiness, but which let through their tatters some gleams of the soul within. His favorite authors are Plato and Emerson, and the philosophical poets like Goethe. He is a lover of the subtle and transcendental philosophy of the Hindus, and some of the Oriental poets are his delight. His life is quiet and secluded. His household work, his violin, his books, engage the most of his time. He often does a job of carpenter work, or plastering, or blacks a stove for a neighbor, and thus earns an occasional dollar for his household expenses. His most steadfast companion is a kitten, which he cares for with all the affection of a loving nature. He is visited by only a few of the villagers, for his austere life and manners do not attract any save those rare spirits who can look through the rude outer husk and see the kernel of worth within. His whole life is in full keeping with his philosophy. He says that we have precepts enough, and talkers enough and to spare, and that it is time we began to live our philosophy and teach by deeds instead of creeds. He holds that the tongue is but a small part of the man, and that it should not be weighted with the whole burden of his philosophy; but that the whole man should be permeated with truth, and every part and organ preach it by divine action. And so this friend of mine lives in his garret and strives to live divinely. His doctrines are not heard, but seen; not spoken or written, but lived. And whether they be true or false will be shown when the scroll of his life is read by the recording angel who balances every man's account.

S. L.

Not only cunning casts in clay!  
Let Science prove we *are*, and then  
What matters Science unto men?—*Tennyson*.



## THE UNIV CLUB.

Thomas Carlyle.

"A trip-hammer with an Æolian attachment."—EMERSON.

## FIRST EVENING.

1. Quotations; biographical or autobiographical.
  2. Biographical sketch of Carlyle.
  3. Outline of the essay on Burns, to the paragraph beginning "But to leave the mere literary character of Burns," etc.
- Conversation.*—Instance books that Carlyle would call "lives;" others that he would call biographies? Which tragedy was the greater, the life of Burns or the life of Napoleon? Cf. Matthew Arnold's remarks on the sincerity of Burns, in the introduction to Ward's British Poets. Name Carlyle's three conditions of poetry. Do you like this estimate of Keats? Which song of Burns's is your favorite?

## SECOND EVENING.

1. Quotations from the Burns essay.
  2. Outline to complete the essay.
- Conversation.*—Can you answer Carlyle's questions in the fifth paragraph of the essay, applying them to Burns? What was the effect of society on Burns? Of Burns on society? What was "The New Light Priesthood?" Do you agree with Carlyle, when he asserts that Burns, with an university education, would have changed the entire course of British poetry? Do you wish he had had that chance? What is our debt to Burns? Was there not, as Professor Shairp says in his essay on Carlyle, something of Burns's self-conscious assertion in Carlyle himself? How?
3. Readings from poems of Burns.
- Essay on "Characteristics."*—All the class are supposed to read the entire essay before the first evening, to select some notable or characteristic sentence to be given in the class, and to do as much supplementary reading as possible. Besides the helps in the Carlyle biographies and correspondence, advantage may be taken of such essays as those by Emerson, Lowell (in "Study Windows"), Taine, Professor Shairp and many others. Number the paragraphs.

## THIRD EVENING.

1. Quotations.
2. Analysis of the essay to paragraph 13.
3. Analysis to paragraph 27, "But leaving this, let us rather look within."

## HELPS TO STUDY.

Paragraph 4 Compare Helen Hunt's poem, "Joy," which was a favorite with Emerson.

Paragraph 5. Illustrate the comparison between the demonstrator and the artist. Does not the poet's instinct often precede the philosopher's reasoning? Have not poets recognized as spiritual truth that which has been afterwards formulated by scientists as natural law? Were Goethe and Emerson forerunners of Darwin and Spencer? Michael Angelo's instinct for beauty gave us the dome of St. Peter's. Later it was discovered by a mathematician that this arch of the greatest beauty is also the arch of the greatest strength.

6. "Genius is always a secret to itself." Is this always true? What of Goethe?

7. "The man of logic and the man of insight." Can you substitute for this "the man of theology and the man of religion?"

Paragraphs 10 and 11. Carlyle's Age of Heroism, when was it? His Age of Moral Philosophy?

Paragraph 15. Read the poem by Emma Lazarus, if you can find it, on the Idea, which moulded the Grecian, the Roman and the Hebrew races. It was first published in *Harper's Magazine*.

Paragraph 22. When do you think that intellect has advanced most rapidly? Which invention was greatest, glass or spectacles?

Paragraphs 25 and 26. Is it true that poor men are now poorer than ever? Was it true in England? Compare Ruskin's intolerance of "modern improvements." Does this feeling of discontent come from the same causes in the

two men? Did the poor of other times ever find a spokesman?

## FOURTH EVENING.

1. Quotations.
2. Analysis of essay to paragraph 44, "From this stunning hubbub."
3. Analysis of the rest of the essay.

## HELPS TO STUDY.

Unconscious spontaneity is the characteristic of all right performance. Is it better, then, to do right from impulse than after a struggle for principle? Are the noblest deeds done from impulse? Can one have noble impulses after choosing lower things? Will there always be a struggle of some kind? "Always nearer, never near, to God?"

28. Is this the spirit of Emerson's Divinity School Address, "Churches are not built on the principles of Jesus, but on his tropes."—Does the world disentangle the religion which Jesus followed from the religion which takes Jesus as its object?

Paragraphs 29 and 30. Where and how do reviewers and critics really help? (Read Cooke's preface to "Poets and Problems.")

33. "The Nature of all Life Movement." If it be recurring stages of convalescence and relapse, where is the evolution? Which is truer, dissolution and evolution, or dissolution in evolution?

35. Have we to-day this age of metaphysics?

44. Friedrich Schlegel and Thomas Hope—who were they, and what was their philosophy?

49. "No good that is possible but that shall one day be real." Read Browning's "Abt Vogler."

54. Is this your definition of a free-thinker?

Why has it been said that this essay contains the essence of all that Carlyle has written? Characterize the essay for yourself, and is it a note of depression or of encouragement to you? Does "The Everlasting Yea" of Carlyle fill him with peace, as it did Emerson? Why not? For which is Carlyle most remarkable, his greatness of thought or his depth of feeling? That is, does he think most or feel most?

*Essay on Burns.*—Let the quotations be short and characteristic. Bring in questions and helps from other sources whenever possible. For instance, read other essays and poems on Burns; such as the chapter in Shairp's "Aspects of Poetry," the poems by Whittier, Lowell, and others. As introductory to the study of the Burns essay, read the following poems of Burns: "The Cotter's Saturday Night;" "The Wounded Hare;" "To a Mountain Daisy;" "To a Field Mouse;" "Lament of Mary, Queen of Scots;" "To The Unco Guid;" "To The Devil;" "Mary Morrison;" Parting song to Clarinda—"Ae Fond Kiss;" "My love is like a Red, Red Rose;" "Duncan Grey;" "A Man's a Man for a' That."

## THE STUDY TABLE.

*The World to Come.* By William Burnet Wright. Boston and New York: Houghton, Mifflin & Co. Cloth, pp. 307.

The author of this volume says that in his selection of the sermons composing it he has carefully avoided all which treat of questions in debate, and has chosen those which depend for such force as they have upon principles acknowledged by the universal Christian conscience as true. Some of the most interesting of the twenty discourses are those upon "The Model Church," "What Must I Do to be Saved," "Easter," "Flower Sunday," "Decoration Day," "Harvest Sunday," "Christmas." The sermons are practical, elevated in tone, and quite liberal in spirit.

*Wit, Wisdom and Beauties of Shakespeare.* Edited by Clarence Stuart Ward. Boston and New York: Houghton, Mifflin & Co. 16mo, pp. 188. Price, \$1.25.

This dainty little book is most attractive in appearance. It is put up in blue cloth, with full gilt edges and light gilt lines on upper side of cover, and the paper is fine cream woven.



The contents answers to the title, and is a collection of the finest passages in Shakespeare's best plays. Care has been taken to exclude selections from plays where there is any doubt of Shakespeare's authorship, and, when needed, the context is introduced to set off the true meaning of the quoted passages. There is one defect in the book—its lack of page references to specific thoughts. Should there be a second edition, its value could be greatly enhanced by such topical references. This book and the "Wit and Wisdom of George Eliot" show what can be done in this line. When shall we have the same from Dickens, Holmes, Browning and Charles Lamb? We commend the book as a "thing of beauty," and a mark of the bookmaker's taste in both literary and mechanical work.

A. J. R.

*Elements of Botany.* By Edson S. Bastin, A.M., F.R.M.S. Chicago: G. P. Engelhard & Co.

In this text-book of some 282 pages the author, Professor Bastin, has used with good results his experience, gained by many years spent in teaching botany. The book is divided into four parts—namely: Organography, Vegetable Histology, Vegetable Physiology, and Vegetable Taxonomy, each part being treated very plainly and thoroughly for the necessarily limited space devoted to it. A prominent thought of the author has been to "make the work teach as much as possible by illustrations," of which the book contains nearly 500. As is shown by the title, this book is for beginners in the study of botany, and to these Professor Bastin has given many good words of advice as to the manner in which to use the book. He says, "If you study the book only, you will almost certainly find it dry and unprofitable; but if you use it as a guide to the study of plants, and study it *plant in hand*, verifying its descriptions by observations of your own, you will find the work not only profitable, but intensely interesting." The practical exercises which have been placed at the end of each chapter will be of great help to the student. At the end of the book is an extensive glossary of botanical terms covering nearly eighteen pages in double columns, printed in very fine type. There is also an index of subjects and an index of the names of plants.

## THE HOME.

### Wanted—A Little Girl.

Where have they gone to—the little girls,  
With natural manners and natural curls,  
Who love their dollies and like their toys,  
And talk of something besides the boys?

Little old women in plenty I find,  
Mature in manners and old of mind;  
Little old flirts who talk of their "beaux,"  
And vie with each other in stylish clothes.

Little old belles, who, at nine and ten,  
Are sick of pleasure and tired of men,  
Weary of travels, of balls, of fun—  
And find no new thing under the sun.

Once, in the beautiful long ago,  
Some dear little children I used to know;  
Girls who were merry as lambs at play,  
And laughed and rollicked the livelong day.

They thought not at all of the "style" of their clothes,  
They never imagined that boys were "beaux"—  
"Other girls' brothers" and "mates" were they;  
Splendid fellows to help them play.

Where have they gone to? If you see  
One of them anywhere, send her to me.  
I would give a medal of purest gold

To one of those dear little girls of old,  
With an innocent heart and an open smile,  
Who knows not the meaning of "flirt" or "style."  
*Ella Wheeler Wilcox.*

### A Little Hero.

The little school house stood on a grassy knoll, with waving fields of grain or wide stretches of prairie on every side. The teacher sat reading by an open window, occasionally glancing up at the little clock which ticked so loudly in the stillness, or looking from the window to listen for the children's voices. How long the nooning seemed those sultry days! It was one o'clock at last, but not one of the little band was in sight. She rang the small bell, but its faint "tinkle-tinkle" did not reach half across the stretch of prairie over which her eyes wandered. Where could the children be? They had never before failed to be back by school-time when they went off flower-hunting. Tired of the solitude, and thinking it time the stragglers were recalled, she put on her hat, and taking down her parasol from its place, started to meet them. She had not gone far before she saw them in the distance. At first she could not tell what they were doing, but soon saw that they were wading in the big slough. Still watching them, she saw signs of something amiss. Could the water be deep enough to be dangerous! As she ran toward them some of the little ones saw and came to meet her, pale and frightened and gaping for breath.

"What is the matter?" she asked anxiously, and from their mingled answers as she almost flew past them, she gathered something about "Grace" and "Allie,"—"the big hole"—and "Jule pulled 'em out." When she reached the spot she saw the children were right. There on the grass, as if dead, lay her precious little sisters, and gathered about them, crying and helpless, was the group of frightened children. Stooping down beside them, she found that they still breathed; so, sending two of the oldest ones to the nearest house for help, she dragged the little forms away from the water, and sat down by them. She took their poor wet heads in her lap, shielding them from the glaring sun with her parasol, watching for returning consciousness, and listening to the children's account, while she waited for the team to come and take them home.

They had all been wading, with no thought of danger, chasing each other about in the water, till Allie sank out of sight. Grace had gone to her as she came up, but instead of helping her had gone down with her. They had got into the big slough-well. What could they do? None of them could swim, and there was no one near enough to reach them before they would drown. But Jule, the little brother, not stopping to think of anything but their danger, rushed in after them and somehow got them out; how he ever did it not even he himself could tell, but he felt as if he "had just got to save them," so he took hold of them, one at a time, and kicked around in the water without touching bottom until he got them out.

It was strange that all three were not drowned, for Jule had never learned to swim, and both the girls were larger than he. I have thought a great deal about it, for Jule is my own little brother, and I cannot see how he kept from sinking with them, unless, in his love and fear for them, he so completely forgot about himself and his own danger that it made him swim naturally, as little animals do. However, it was a pretty big thing for a little eight-year-old to do—don't you think so? And whether that was what saved those children's lives or not, self-forgetfulness—a big word, isn't it?—is a great thing, and does wonders.

GAZELLE STEVENS SHARP.

### Youthful Wisdom.

One day a little girl, about five years old, heard a preacher praying most lustily, until the roof fairly rang with the strength of his supplications. Turning to her mother, and beckoning the maternal ear down to a speaking place, she whispered: "Mamma, don't you think that if he lived nearer God he wouldn't have to talk so loud?"



## UNITY.

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Unity Publishing Committee: Messrs. JONES, BLAKE, GANNETT, HOSMER, LEARNED, SIMMONS and UTTER.

Weekly: \$1.50 per annum.

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## NOTES FROM THE FIELD.

**Chicago.**—The Union teachers' meeting Monday noon was led by Mr. Blake, the lesson being upon the seventh chapter of Luke. The first incident recorded here is the healing of the servant of the centurion. The faith of this Roman officer struck Jesus as wonderful; this is one of the two instances in the Gospels where it is said of Jesus that he marveled. The other instance presents him as marveling at unbelief among the Jews; here the wonder is at belief in a Roman. The distinction between myth and legend was explained. A legend incloses a fact, as a leaf or bit of wood may be inclosed by an incrustation of limestone; a myth presents some moral or truth in narrative form, but originated in that truth, and not in any facts such as the narrative pictures. The raising from the dead of the son of the widow of Nain was spoken of as a myth. Luke means to give an account of a miracle, of a resurrection by the power of a word, just as in Genesis the worlds were created by a word.

—All Souls church has recently opened a very good circulating library containing upwards of 300 volumes, open to the public on the payment of ten cents a month. A reading-room has also been opened for the public from 3:30 to 9 P. M. daily. A series of "Nickel Talks" has also been arranged for on Saturday mornings, from 11 to 12, for the benefit of the children; the same to be repeated on Thursday evenings for the benefit of the older people. The first will be a series of four "Emergency Talks;" or "What to do till the Doctor Comes"—by Dr. G. F. Shears, superintendent of the Hahnemann Hospital—beginning Saturday, December 10. This congregation recently enjoyed a rare treat in listening to a Sunday evening lecture from Rabbi Hirsch, on "The Pharisee and the Sadducee," and are looking forward with interest to the coming of Mr. Mangasarian, of Philadelphia, who is to preach with them on an exchange with their pastor next Sunday, and to lecture next Monday evening, on "Mohammed, and the Rites and Ceremonies of the Turks."

—The Channing Club held its first meeting on the 30th ult., at the Tremont house. Rev. T. J. Milsted opened the discussion upon the "The Personal Element in Charity," and was followed by Joseph Shippen, W. Alexander Johnson, of the C. O. S., Andrew Crawford, Esq., and others. Owing to other local attractions or distractions, the attendance was not large, but the evening was such as to prove the value and service of such an organization as the Channing Club.

—The new movement of the colored people, under the name of the Temple church, really the Fifth Unitarian church of Chicago, seems to be moving quietly on to success. Plans are already

made and published for a sensible church building, with interesting accessories, which, in addition to the land, will cost \$30,000, and we understand one-half of the money is already subscribed. Members of this society gave a pleasing concert on Friday evening, December 2, at the Third Unitarian church, in the interests of this building fund, and the concert was repeated at All Souls church on Wednesday evening last. It can not be mentioned in these columns this week, but Mr. Blake wrote of their last week's performance: "We had a charming evening with our friends of the Fifth Unitarian church of this city, called the People's Temple church, and the first African Unitarian church in the world. They gave us an admirable concert. Our people were greatly pleased with it and with them as well as with their performance, and gave them a warm personal greeting afterward. You will be charmed with their entertainment and their presence."

—Brother Batchelor's face lights up the headquarters at Chicago whenever he is in the city. His visits to the western churches are everywhere spoken of to his credit, and he seems to find much that gives him joy and hopefulness for our western work in these churches. Recently he has visited our churches in western Iowa and Kansas, and after the Michigan Conference will face eastward for the holidays.

**Philadelphia, Pa.**—The exchanges projected, the series of Union meetings, of which one has already been held, the establishment of the Institute, together with the hearty support which has been extended to *Unity Journal*, which proposes to be broadly representative of the work achieved hereabouts, are proofs of a renewal of the spirit of jointure in the liberal churches of this vicinity. To demand, effect, and maintain such a fellowship, which would dare include ethical, as well as other societies, would testify to the performance of a gracious and important duty. —Rev. Mr. Longfellow's sermon at Germantown made an excellent impression, and will be published. Its radical references to the ethical societies were worthy not only of the speaker, but of the man for whom he that day substituted. It is the foreshadowing of an inevitable union. —The quarterly to be issued by the Union of Ethical Societies is to have Philadelphia as its place of publication, and Miss Charlotte Porter, of *Shakespeareana*, and S. B. Weston, as its editors.

**Boston, Mass.**—Rev. J. Freeman Clarke's society has, for the forty-six years of its existence, held to the free-pew system, really welcoming strangers to their services with a choice of any seats in their hired hall of the early days, and in their present church. His church has always seemed very homelike to new attendants. Families all the year usually occupy the same pews, yet are not disturbed if a stranger enters, or even for a single Sunday dispossesses their proprietary habit. The sexton makes the system work satisfactorily, by knowing his business well. Mr. Clarke thinks that a society in a large city which finds its surroundings changed and its former families and pew owners scattered, would still be successful by making theirs a people's church, with free seats—supporting itself, as his society has done, by voluntary subscriptions. He argues that all our church rates are voluntary subscriptions, and that in many churches maintaining pew rentals, an annual deficiency of the treasury is paid by a voluntary collection from friends most able and most interested.

**Certificate of Fellowship.**—Mr. Giles B. Stebbins, of Detroit, Mich., having presented to the Committee on Fellowship, appointed by the National Conference of Unitarian and other Christian churches, satisfactory assurances of his desire and fitness to enter upon the work of the Unitarian ministry, we hereby extend to him the hand of fellowship, and commend him to the confidence of our churches.

J. R. EFFINGER,  
J. C. LEARNED,  
J. T. SUNDERLAND.

Committee of Fellowship for the West.  
December 2, 1887.

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**Wichita, Kan.**—Unity Sunday Circle, organized by Rev. J. R. Effinger, is growing steadily, not only in numbers but in hopes and "great expectations." Rev. Enoch Powell, of Topeka, has preached three excellent sermons for us, and last Sunday gave notice that Rev. N. S. Hogleland, of Greeley, Colo., would be with us to stay, and in the near future we hope to build the handsomest church edifice in the "Peerless City." The Sunday-school has had only two sessions, but has twenty for a beginning. Mrs. Fannie E. Seward is superintendent. Mr. Effinger may well be proud of the work he accomplished while here, for it was well and faithfully performed. The pay was small, but a greater reward is in store for him. Our numbers are small, but in "unity" there is strength.

J. L. SEWARD.

**Cincinnati, Ohio.**—Mr. Thayer is preaching a series of Sunday morning sermons on the Truths and Errors of Orthodoxy. The following are the subjects: "Orthodoxy and Heterodoxy;" "Trinity in Unity;" "Inspiration and Revelation;" "Predestination;" "Atonement;" "Resurrection;" "Everlasting Retribution;" "The Assumptions of Catholicism, True and False."

**Jamestown, N. Y.**—Mr. Hosmer and Dr. Townsend exchanged pulpits on Sunday last. Both spoke twice, morning and evening. Mr. Hosmer also lectured to a good audience in Dr. Townsend's church on Friday evening on "The Crusades."



## ANNOUNCEMENTS.

## CHICAGO CALENDAR.

CHURCH OF THE MESSIAH, corner Michigan avenue and Twenty-third street. David Utter, minister. Sunday, Dec. 11, services at 11 A. M. Study section of the Fraternity, Dec. 26; subject: Theodore Parker.

UNITY CHURCH, corner Dearborn avenue and Walton place. Thomas G. Milsted, minister. Sunday, Dec. 11, services at 10:45 A. M.

THIRD UNITARIAN CHURCH, corner Monroe and Laffin streets. James Vila Blake, minister. Sunday, Dec. 11, services at 10:45 A. M.

ALL SOULS CHURCH, corner of Oakwood boulevard and Langley avenue. Jenkin Lloyd Jones, minister. Sunday, Dec. 11, services at 11 A. M. The pulpit will be occupied morning and evening by the Rev. M. M. Mangasarian, of Philadelphia, on an exchange with the pastor. On Monday evening (the 12th) he will lecture, under the auspices of the Unity Club, on "Mohammed, and the Rites and Customs of the Turks."

UNITY CHURCH, HINSDALE. W. C. Gannett, minister. Sunday, Dec. 11, services at 10:45 A. M.

UNITY BUILDING FUND FOR THE AID OF ALL SOULS CHURCH, DAK.

Amount acknowledged in last issue.....	\$301.00
Received from	
Abby W. May, Boston, Mass.....	2.00
Total.....	\$303.00

PRESENT ADDRESS.—The address of Rev. George Batchelor, western representative of the A. U. A., for December, will be care Rev. A. G. Jennings, Toledo, Ohio.

## BOOKS RECEIVED.

Evangelistic Work in Principle and Practice. By Arthur T. Pierson, D. D. New York: The Baker & Taylor Co. Cloth, pp. 340. Price, \$1.25.

Non-Biblical Systems of Religion. By F. W. Farrar, D. D., and others. New York: T. Whittaker, Bible House. Cloth, pp. 243. Price, \$1.50.

Bluffton: A Story of To-day. By M. J. Savage. Boston: George H. Ellis. Cloth, pp. 248. Price, \$1.50.

Poems. By Edward Rowland Sill. Boston and New York: Houghton, Mifflin & Co. Paper, pp. 112. Price, \$1.00.

Slav or Saxon. By William D. Foulke, A. M. New York and London: G. P. Putnam's Sons. Cloth, pp. 148. Price, \$1.25.

Modern Cities. By Samuel Lane Loomis. New York: The Baker & Taylor Co. Chicago: A. C. McClurg & Co. Cloth, pp. 219. Price, \$1.00.

A Garland for Girls. By Louisa M. Alcott. Boston: Roberts Bros. Chicago: A. C. McClurg & Co. Cloth, pp. 258. Price, \$1.25.

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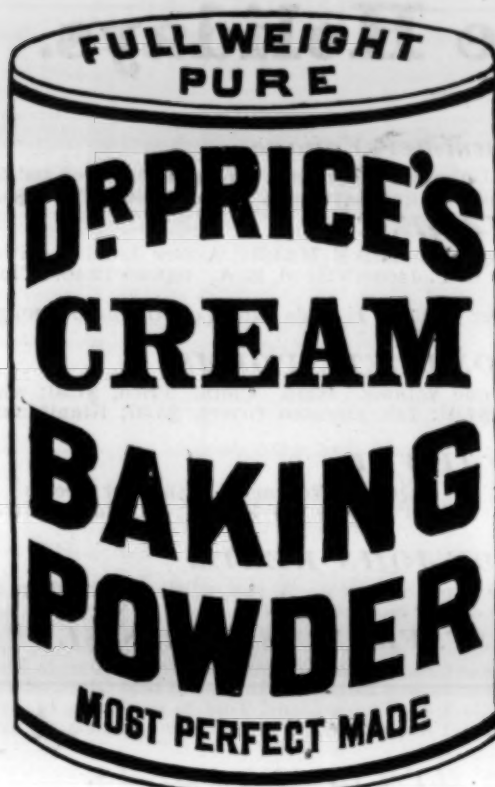
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